لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

Nabuwwat 1348—November 1969

EDITORS

S. D. AHMAD **M. G. AHMAD**

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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CONTENTS

1. Ramadhan-ul-Mubarak ... 379

2. On God We Depend ... 381
Hazrat Khalifatul Masih III

3. Land Ownership in Islam ... 384
The Late Hazrat Khalifatul Masih II

4. The Renaissance of Islam ... 387
Ch. Ali Muhammad B.A.,B.T.

5. Amir-ul-Mominin Ali ... 404
Nafisur Rahman A. G. Soofi

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بسم اللہ الرحمٰن الرحیم

نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXIII NABUWWAT, 1348—NOVEMBER, 1969 No. X

Ramadhan-ul-Mubarak

By the grace of God, the Muslim world has been favored with another month of fasting, due to fall next month of the Islamic calender. Fasting during the period is one of the five principal pillars of faith. It offers a rigorous course in a discipline of basic importance-self-denial. For just one month the body, the furnace of appetites and passions and lust and greed, is segregated from the pleasures of flesh so that the soul may have a chance to breathe, to wake up and to seek communion with his Maker. The Ramadhan is a period of training in patience and in prayer, the double-flute key to heavenly life.

Muslims have been commanded "O ye who believe ! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous." (2 : 184)

"The prescribed fasting is for a fixed number of days, but whoso among you is *sick* or is *on a journey* shall fast the same number of other days ; for those who are able to fast only with great difficulty is an expiation-the feeding

of a poor man. And whoso performs a good work with willing obedience, it is better for him. Fasting is good for you, if you only knew. (2 : 185)

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In this connection the Promised Messiah observes : For self - purification, it is necessary to cut down on diet and to suffer hunger. It adds to revelational power. Man does not live on bread alone. In fact, disregard in respect of providing for eternal life draws Divine wrath. But the fasting person should know that it does not mean that man should simply starve ; in fact, he should devote himself to remembrance of God. The Holy Prophet (blessings and peace of Allah be on him) used to engage himself in prayer very much during the Ramadhan. During these days one should give up thoughts of food and drink and with his back on these requirements turn wholly to Allah. Unlucky is the man who was given the physical bread but did not care for the spiritual bread. The physical bread gives nourishment to the body. Similarly the spiritual bread keeps up the soul and sharpens spiritual powers.

On God We Depend

In his sermon, delivered at Rabwah on Aman 14, 1348 (March 14, 1969) the Amirul Mominin Khalifatul Masih 111, observed :

يا ايها الذين آمنوا استعينوا بالصبر والصلواة ان الله مع الصابرين.

"O ye who believe ! seek help with patience and prayer, surely Allah is with the steadfast. (2 : 154)

At the moment, in a brief reference, I propose to impress on my brethren that our dependence is only on Allah, the Sublime, and our existence is impossible but for His help and support. We thrive on His help and shall keep thriving because of His support and the mission of making Islam dominant over the world that we have been charged with, shall be implemented only with His backing.

Allah, the Supreme, has enumerated many means of winning His support in the Holy Quran, Of these, two have been explained in the short verse I have just recited.

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Allah, the Glorious, says if you want to enjoy My support and help, then it is incumbent on you to have patience and keep engaged in prayer. You cannot have My help otherwise. It is therefore necessary that members of the community should stay firm in patience ; and in the light of the Divine guidline, to win His help and His backing they should reproduce the example of patience and fortitude set before the world by the Holy Prophet (blessings of Allah and His peace be on him), particularly, in the days of his Meccan life.

The public life of the Holy Prophet (peace and blessings of Allah be on him) is split into two parts, one relates to his life in Mecca and the other to his life in Medina. During his Meccan life apparently conditions were different from his life in Medina. In both these lives or in both the states of his life, according as the circumstances differed, the Holy Prophet (peace and blessings of Allah be him) placed before the world the best example and model of sacrifice and self-denial for the pleasure of Allah, the Magnificent.

Generally more details of his life in Medina have been

coming to the notice of the community ; the historians have been writing at length on the subject. History in fact does not tell us in so much detail the story of his Meccan life. I feel that every Muslim has to go through two stages in the many ups and downs of his life in Islam, one period very much akin to the Meccan and the other to the Medinite period of the Holy Prophet. During the period that is very much like that of the Meccan life of the Holy Prophet (peace and blessings of Allah be on him) the example set by him should be right in front of the Muslim nation—the way he faced hardships and bore them patiently : every now and then a new chain of tyranny started and against each new turn he offered a charming spectacle of patience, fortitude, trust in God, and faith in the promises of God, the Excellent.

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Every new plot the enemy made against him ushered in a new lease of tyranny. It was at the same time a public declaration of the failure of the enemy's earlier spurt of tyrannies. As it ended immediately another series of persecutions was initiated. The knowledgable members should enlighten the community on the particulars of the Holy Prophet's Meccan life repeatedly. Our present stage is akin to the Meccan period in respect of putting np efforts and making sacrifices for Islam. During the thirteen-year long persecution, neither the Holly Prophet nor his companions, took a retaliative measure, even on a single occasion. This was the command given to the Holy prophet (peace and blessings of Allah be on him) by Allah, the Most high. And "I am by thee" was the comforting assurance, "You should hence leave off the polytheists and go on forgiving them. Ultimately the result will be as I wish it to be. But making every kind of sacrifice in My cause and setting a perfect and complete example and model of the sacrifice the Muslim people should make, is your mission. Only what God wishes shall transpire".

Those who were steadfast got the rewards appointed by God through patience and prayer. The community should keep before

it during the current stage the scene of Meccan li!e in partculair and reproduce before the antagonists of Islam the examples of patience and prayer the Holy Prophet (peace and blessings of Allah be on him and his) set throughout its course. If today, we, the Ahmadiyya community collectively revive, for the victory and glory of Islam, for the benefit of the world, the examples set by the companions of the Holy Prophet (peace and blessings of Allah be on him) then the promises that Allah, the Glorious, has made to the Muslim nation, in respect of the sacrifices made during this period, shall be fulfilled in our favour.

May Allah, the Subline, enable me and you, to pattern our lives to His pleasure, with prayer and patience and as and when we offer this sacrifice by, the favor of His help, may we be qualified as heirs to His grace like our great predecessors.

Eng : A. G. Soofi.

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Land Ownership in Islam

III

Chapter IX

Can Government appropriate Private Property ?

Some of our contemporaries hold the view that one can own land beyond his personal capacity to cultivate it and lease it out for share-cropping but that the state can resume it if political exigencies so require.

This is an incorrect stand. In Islam it would be as reprehensible as the act of a private individual forcibly occupying the property of a fellow-citizen. The first argument in its support is the fact that the Holy Prophet (blessings of Allah and His peace be on him) expressed his intention to buy a piece of land for family quarters and for a mosque, a place open to all the Muslims for their common use, and did not express a desire to take it over for state use. Besides this there are numerous sayings of the Holy Prophet (peace and blessings of Allah be on him) against appropriation of land by the state. An hadith attributed to Rafi bin Khadi who is frequently quoted now-a-days. is couched in these words : Said the Holy Prophet : (peace and blessings of Allah be on him) one who cultivated the land of a people without their consent shall not be entitled to anything beyond the investment he made. (Abu Daud Vol 11 Page 41)

A report made by Sad bin Zaid runs thus, "The Holy Prophet (blessings of Allah and His peace be on him) observed : One who appropriated a piece of land unlawfully he will be wearing around his neck a ring weighing as much as seven continents". (Kitab al Kharaj Page 35).

The Imams of Islam hold the view that the state has no right over a land known to be owned by somebody except col-

lection of Zakat tax assessed on it. (Al-Ahkamas Sultania Page 169)

King Al-Zahir Babaros of Egypt, through an edict, required of all his subjects to furnish evidence to prove their right of ownership of the land each of them held in his possession. In the absence of such proof they were threatened to be ex-appropriated. Sheikh-ul Islam Imam Novie protested this order characterizing it as a piece of ignorance and malicious and having no anthority among Muslim Divines in its support. He said land belonged to the occupant and that possession was evidence enough of his right and that no one was permitted to find fault with it or to require of him evidence about his right of ownership (such a case could be instituted only by a party claiming ownership and not by the state). Imam Novie kept up the pressure on the king through counsel and remonstrance until he was persuaded to cancel the order. (Shami Vol V page 355).

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A report says that Omar (Allah be pleased with him) exiled Christians and Jews from Yemen, to implement a command of the Holy Prophet (peace and blessings of Allah be on him) He did not confiscate their lands. He bought them. (Fathal Bari Sharh Bukhari Voll 11 page 8).

It is related about Umar bin Abdul Aziz that he consulted his son Abdul Malik about the estates his predecessor Khalifas had taken by force from their owners and passed on as grants to others - whether the original owners who had put in claims should be rehabilitated. Abdul Malik told his father to honor the claims of the original landlords as otherwise he would be sharing the sin of his predecessor-Khalifas. (Seerat Umar bin Abdul Aziz Page 260).

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Imam Abu Hanifa was very strict in this matter, so much so, that when he learnt that Baghdad had been built on a site comprising lands belonging to private individuals who had not been ex-appropriated without proper reinbursement, he left a will that he should not be burried after his death in the public

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cemetry as the owners of its site had not been fully compensated by the state. Imam Abu Yusuf, the first Sheikhul Islam says in this connection that any of the lands of Mesopotamia granted by any one of the four Khalifas to a party cannot be resumed by any one of the succeeding Khalifas or can they ex-appropriate the occupant who holds ownership right through purchase or through inheritance. And a king who ex-appropriates an owner and grants its ownership to another person is no better than a thief who steals the property of a person and gives it away to another and this is not permissible for any ruler. No ruler is entitled to take away the property of a Muslim and grant it to another; nor is it permissible for him to forcibly dispossess a non-Muslim and hand over his property to some other person. Nothing can be taken from anybody except in a lawful manner. (Kitabal Kharaj Page 24).

According to authorties (Ulema) lawful possession is what comes to one through inheritance or grant or purchase or in endowment form or in terms of the clear injunctions of the Holy Quran, as for instance, in the shape of Zakat, Ushar tax or property without a claimant. There is no other way besides these five methods of transfer of property to the possession of any one else.

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The Renaissance of Islam

(*Ch. Ali Muhammad B.A., B.T.*)

I

THE RISE OF ISLAM

When the Holy Land (Palestine), once the cradle of prophets and saints, ceased to yield its delicious fruits, when Greece, India, China and Iran failed to give birth to sages and philosophers of renown, the arid land of Arabia, which never before, had risen in the estimation of the civilized world, produced a Prophet in the beginning of the seventh century A.D., who was destined to bring about a revolutionary transformation in the world of thought and action. Muhammad, (peace and blessings of God be on him) a great grand-son and scion of Prophet Abraham, the very embodiment of his (Abraham's) prayer and the best hope of the citizens of Mecca, claimed to be a prophet from God. Although he was known as the most truthful and honest man in the city and had a flawless moral character but when he laid claim to prophethood, he was denounced as a liar by those who were loud in their praises of him only a day before. He, with a handful of his followers, met with severe opposition. As months and years rolled by, the persecution increased and life became unbearable to the converts. The Holy Prophet allowed some of his followers to migrate to Abyssinia, a neighbouring country, and later himself left Mecca for Yasrib, afterwards known as Medina—the residence of the Prophet.

The Meccans, not satisfied with his departure to Medina, made overtures to the pagan tribes in the vicinity of its neighbourhood and incited them to make a common cause with them. The allied forces (24,000 strong) laid siege to Medina. The Muslims were put to sore straits. But one cold night the hordes decamped all of a sudden, and left the field without achieving any

military gains. In the 6th year of the Hijra the Holy Prophet started for Mecca with 1400 of his companions to perform Umra (lesser Hajj), but the Meccans refused to allow him to enter the city and perform the Umra which was purely a religious act. The utmost they did was to permit the Muslims to come the following year and perform the Umra. A treaty of peace was also contracted between the two parties for ten years, of which the terms were apparently more favourable to the Meccans than to the Muslims. The Meccans were haughty and vain. They did not mean to observe the terms of the treaty. They attacked the Khuzaa, a tribe friendly to, and in alliance with, the Muslims. They killed them in their sleep. Their chief appealed to the Holy Prophet for help which was granted.

March on Mecca

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The Holy Prophet raised an army from the Medinites and the friendly tribes. At the head of ten thousand brave warriors he marched on Mecca. The populace were overawed and submitted to the might of Muslim arms. Mecca was occupied without resistance and was placed under a governor. The Holy Prophet pardoned the Meccans the atrocities they had perpetrated on the Muslim converts. This magnanimity on the part of the Holy Prophet went a long way to getting the Meccans converted to Islam. They willingly joined the ranks of Islam. The inveterate enemies now became the ardent supporters of the new religion. Even the distant provinces of Arabia submitted to the rule of the Holy Prophet who now became the undisputed king of Arabia. The Arabs gave up the worship of idols and became converted to Islam. It was a unique success. The Holy Prophet's mission was now fulfilled. The unity and worship of God took a deep root in Arabia. The Holy Prophet, together with his companions started to perform pilgrimage to Mecca in the 9th year of the Hijra which proved to be his last. Addressing the pilgrims numbering over one hundred thousand, he said :

"O men, what I say to you, you should hear and remember. All Muslims are brethren to one another. All men of whatever nation or tribe and of what-ever position, are equal". Then he asked, "Do you know what month is this?" What city is this and what day of the year is this? It was the sacred month, the sacred day and the sacred land. Even as this day is sacred, this month is sacred and this place is sacred, so God has made the lives, property and honour of every man sacred.

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O men, you have some rights over your wives. Your wives also have rights over you. Your right over them is that they should lead chaste lives and not take to ways that bring shame to the husband in the sight of the people. Provide them with food and garments according to your means, treat them well".

The Theocracy of Islam was firmly established during the life-time of the Holy Prophet (peace be on him). Abu Bakr, his most faithful friend and companion, after the death of the Holy Prophet in the year 10 of the Hijra, succeeded him as his first successor. Some of the Arab tribes refused to pay the Zakat tax to Abu Bakr. There were also some false prophets with large followings who claimed a share in the country with the Muslims. But the iron-will of the new Caliph broke up their resistance, all risings were put down and peace was restored in the country.

Both the Romans and the Persians tried to take undue advantage of the internal risings in Arabia; they amassed huge armies on their frontiers. Abu Bakr, therefore, sent Muslim troops against the common enemy. Muslim generals were fighting the most disciplined and organized armies of Rome, when Persia sent her most renowed generals against the Arabs. But it is the wonder of wonders that Persia, with the resources of an empire at her disposal lost the war after fighting some bloody and pitched battles with the Muslims and the

Roman Emperor lost Egypt, Palestine and Syria, the best grain-producing provinces. It was during these wars that, Khalid bin Walid became a national hero ; Abu Ubaidah, Ikramah, Muthanna and a host of other warriors won laurels and topped the list of Muslim generals. The frontiers of Arabia touched the Caucasus and the Alburz mountains in the north and the frontiers of China and India on the East. Never before, had any geographical Atlas of the world presented an Empire extending from the Western shores of Spain to the eastern offshoots of the Himalays under one head, one faith, and one God. A new heaven and a new earth was created by Islam. The whole nation worshipped one God. All men were treated as brothers. There was peace in the land, and there was plenty to eat and drink.

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Muslim rulers devoted their best attention to the development of arts and sciences. The Umayyad rulers of Damascus concentrated upon conquest and expansion. Under them, Arabic became the official language of the Empire. They introduced their own currency and gave impetus to learning. The rule of the Abbasides was the golden period of Muslim history. Cordova, Cairo and Baghdad added lustre to Islamic glory and grandeur. It is beyond the scope of this article to enumerate all the sciences which the Muslims invented or developed. The universities of Cordova, Cairo, Baghdad and Delhi attracted students of all castes and creeds. There was hardly any branch of science and arts to which Muslims had not devoted their best attention and care. Mathematics, astronomy, navigation, medicine, surgery and all the fine arts received their due share.

Muslim culture and civilization held the field for well over a thousand years, and illumined the world with the light of learning of which it was the sole pioneer and master.

One wonders how, on earth, it became possible for the dwellers of the Arabian desert, within the short space of less than a decade to obliterate the powerful Persian Empire from the face of the earth and bring to knees the formidable forces

of the Eastern Roman Emire in Asia. The secret of this unique success is not far to seek. The heavenly Book which the Holy Prophet of Islam (peace and blessings God be on him) brought with him, lays down guidelines which, when sincerely acted upon, lead its followers to the pinnacles of greatness and glory. The Holy Prophet (peace be on him and His blessings) translated into action the teachings of the Holy Quran and exerted his followers to do the same. They rightly understood the spirit of the Islamic teachings, translated them into action and consequently became the masters of the world and the masters of all that was good on the surface of the earth.

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II

DECLINE OF THE MUSLIMS

As long as the Muslims continued to follow the Quranic injunctions and moulded their lives in accordance with its teachings, they were an honoured, respected and dignified nation in the world. But when they developed the erroreous idea that the climax of their achievements had been reached they ceased to put forth further efforts with the result that apathy and lethargy took the place of exertion and forthright determination. They began to lose what their ancestors had gained. The rising powers of Europe now saw their chance. For the first time in history the Muslims were driven out from Spain where they had held sway for 700 years. The Empire of the Mughals in India and that of the Ottomans in Europe felt the impact of British and Russian political pressure on their frontiers till the former ceased to exist in the beginning of the 19th century and the latter in the beginning of the 20th century. With the decline of their empires, the Muslims, all the world over, lost initiative in science, art, commerce and trade. After reducing the temporal power of the Muslims, the enemies of Islam organised their efforts to obliterate the very religion of Islam from the face of the earth. Christian missionaries, in an organised form swooped down upon Muslim lands, attacked their religion in all sorts of ways, fair and foul, with the result that hundreds of thousands of

Muslims fell a prey to their machinations and were converted to Christianity. Those who were once the defenders of Islam and were its faithful votaries, became the deadly enemies of the faith. The Muslims, as a whole, could not put up effective resistance to Christian missionaries because of the fact that they did not know much about their own religion, still less of Christianity. The defence of Islam became a poor affair, internally as well as externally, morally as well as spiritually, commercially as well as politically. The Muslims themselves had come to hold beliefs which were foreign to Islam but congenial to Christianity, particularly their beliefs about the personality of Jesus, son of Mary. For instance, they believed that Jesus did not die a natural death but was bodily taken up alive to the heavens; that he would come down to the earth in latter days and will work in unison with the Mahdi for forty years; that Jesus, like God, was the creator of birds which became mixed up with the birds created by God Himself; that he would reform or renovate the Muslim Community (Umma); lastly that he would descend on top of a minaret in Damacus (Syria). These beliefs went a long way to help Christians to convert Muslims to Christianity. Christian missionaires took full advantage of the strange beliefs of Muslims. The result was that hundreds of thousands of Muslims of all ranks went over to swell the ranks of the Christians.

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The Muslim Ulema contented themselves with only the text-reading of the Holy Quran. To try to understand the meaning and explanation of the Holy Quran was nothing short of a sin. They read the Quran but it did not go down their throats. They looked more to the form than the spirit of Islamic teachings. They quarrelled about petty things. They became split up into denominations each group having its own mosque and its own Imam. Entry into a mosque, belonging to a particular denomination, by a member of another denomination actually 'polluted' the mosque. It was properly washed, sometime it was refloored.

In short, the internal condition of the Muslims presented

a sad spectacle. The onslaughts of the enemy added fuel to the fire. The very few pious people who cherished the good of Islam and of Muslims at heart, looked to the heavens for the appearance of a redeemer, a renovator, a saviour of Islam who should come and save it from ruination. Conversions to Islam, which were once frequent and large, now, became very rare and infrequent. The preaching of Islam to non-Muslims became a thing of the past. The Ulema looked more to their personal interests than the interests of Islam. A state of dormancy covered the whole nation and lulled it to sleep. The general trend of the nation moved in the direction of godlessness and worldliness. On the moral plane, the Muslims as a nation, became void of the noble qualities of integrity and justice. The whole Muslim world from Morocco to Indonesia and from Turkey to China was plungod in ignorance having only a conventional faith in Islam but knew nothing of its beauties, and blessings. The malady was universial. It was beyond the scope of worldly - minded Ulema to bring about spiritual reform. The remedy, like the malady, was to be all-embracing. Gone were the days when the Ulema could remove local or regional corruptions. The nature of the malady required the appearance of a renovator who must be Divinely inspired, one, who should possess the sterling qualities of head and heart, one, who should be empowerd to bring about world-wide reform.

The seventh millenium was about to dawn on the world. Each and every nation was expecting a reformer in the latter days. Every religion duly expected an awatar, a Messiah, a Buddha, a Mahdi to appear in the world. The need was genuine and the time was ripe for One to appear.

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III

THE RENOVATOR IS BORN

The year 1835 saw the birth of a son to Mirza Ghulam Murtaza, the Mughal Chief of Qadian, Gurdaspur, India. The boy was hardly five years of age when Ranjit Singh, the Sikh Maharaja of the Punjab, died in 1839, leaving the throne to be contested

by his three sons during the brief period of ten years. The army of the Khalsa crossed the Sutlej river in 1844 and crossed swords with the British armies in India. In March 1845, Lahore was occupied by the British and after the battle of Gujrat in 1849, the whole of the Punjab was ceded to the British Indian Empire. Educational institutions were non-existent during the Sikh Raj. Mirza Ghulam Murtaza engaged private tutors for the education of his son, Mirza Ghulam Ahmad. Besides the three Rs, the boy acquired elementary knowledge of Urdu, Persian and Arabic languages; and as he grew in years, he became well-vesed in the Persian and Arabic literature besides logic, philosophy and medicine.

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The young Mirza Ghulam Ahmad was particularly interested in the study of the Holy Quran. He regularly said his daily prayers in the mosque which his father had fondly built in the heart of the town (Qadian). Mirza Ghulam Murtaza always brooded over the loss of his dynastic possessions. He wanted his son to take up duties concerning the landed estates of the family. But the young Mirza was more ardently given to the study of the Quran and the allied theological subjects. His bent of mind lay in a different direction. He found his peace of mind in the worship of God, his prayers and the study of the Quran. He became passionately fond of the Holy Prophet Muhammad (peace be on him) and highly eulogised him in his poems. He painfully sustained the loss of his kind mother in 1868 and that of his father in 1876. Mirza Ghulam Qadir, the elder brother, was now the head of the family and the relations between the two brothers were fairly cordial.

Our hero was now nearing the age of 40 which is generally considered ripe for receiving revelations from God. But even in his youth he had dreams and visions which always came true. He saw dreams and visions about himself, his relations, friends, and his countrymen at large. Hazrat says: Once I saw in a dream, an old pious man, who told me that it was customary with the family of Prophets to observe some fasts in order

to be enabled to receive heavenly lights. So I secretly observed fasts for some six months or more." Below are given some of the spiritual experiences which Hazrat had in those days. He says :

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(1) I met with some of the old prophets as well as spiritual dignitaries of this Umma.

(2) I saw Jesus Christ in a dream. We both ate together from the same dish as two real brothers or bosom friends, quite frank to one another.

(3) One day after sun-set prayer I had a clear vision. I heard the sound of foot-steps of some persons walking quickly; then I saw five persons, handsome, pleasing and dignified, viz: The Holy Prophet Muhammad (peace and blessings be on him), Hazrat Ali, Hasan, Husain and Fatima, the magnificent. Then I was presented a book-a commentary of the Holy Quran by Hazrat Ali himself.

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(4) I saw the Holy Prophet himself in a dream. I had a book in my hand which seemed to be my own compilation. The Holy Prophet said tc me, "What is the title of this book"? "Qutbi", said I. Then the Holy Prophet took it from me. As soon as he took it up, it became converted into a beautiful and charming fruit something like a guava but as big as a water melon. When the Holy Prophet cut it into slices for distribution so much honey flowed out of it that his hand was all laced with it up to the elbow. Then he gave me a slice of the fruit so that I may give it to a man who was standing behind me and had just arisen from the dead. Then he put all the other slices into my apron and I gave the slice to the newly risen man who ate it at once. When he had finished eating, I saw that the chair, the Holy Prophet was sitting on, became elevated and his face was beaming like the bright rays of the sun. I was enjoying this spiritual experience when I woke up.

(5) One day I saw that my elder brother, Mirza Ghulam Qadir, had fallen seriously ill. I related this dream to a number

of friends. After a few days he actually fell ill and his sickness took a serious turn and he was reduced to a mere skeleton. I prayed and prayed for his recovery. After some days I had a dream in which I saw my brother loitering in his room as healthy as ever. Then He recovered and lived for 15 years thence forward.

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The period of four years (1880—84) was the most important in the life of his Hazrat for he produced during this period the most comprehensive book ever written during the last thirteen hundred years in the defence of Islam. It is called the *Barahin-i-Ahmadiyya*. It comprehends strong and convincing arguments on the existence of God, the authenticity of the Holy Quran as the word of God and the truth of the Holy Prophet's claims to prophethood. It also deals with other religions particularly their claim that salvation of man lies through them. It also deals with the most controvertible subject that revelation is not a thing of the past or the heritage of a particular nation but it is possible even in this materialistic age. But he said that Islam was the only living religion which provided the means to quali y for the gift of revelation and that the author himself was the recipient of revelation from God. He proved by his own personal spiritual experiences that God is a living reality, that the Holy Prophet of Islam is a living Prophet and that Islam is a living religion because whoso follows in the footsteps of the Holy Prophet of Islam, peace be on him) is blessed with the gift of revelation, and that this is not possible in any religion except Islam. The followers of all religions, other than Islam, are debarred from receiving this gift unless they submit to the rule of Islam and follow in the footsteps of the Holy Prophet (peace be on him).

The publication of *the Barahin-i-Ahmadiyya* sent a thrill of joy through the hearts of Muslims of the sub-continent which contains an offer to the value of Rs. 10,000 for the votaries of all important religions of the world to prove from their own religious books—the Bible or, the Vedas-that the arguments which the learned author of the Barahin-i-Ahmadiyya had deduced from the

Holy Quran are similarly to be found in their own religious books. Should they fail to produce similar arguments from their scriptures the least they should do, is to counter or refute his own arguments, one by one, and claim the award. The offer has stood unchallenged for the last 90 years. Will any of the votaries, Hindoos and Christians, dare to take up the guantlet even now ?

The Barahin-i-Ahmadiyya was followed by a large number of other books in Urdoo, Persian and Arabic against Christianity and Hinduism. The fundamental doctrines of Christianity viz., Divinity of Jesus Christ, his Sonship, Trinity and Atonement, have all been refuted so vehemently that bishops and clergymen dare not take up the field against Ahmadi Missionaires. They have standing orders not to grapple with the followers of Ahmad of Qadian.

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IV

CLAIM TO MESSIAHSHIP

Hazrat Mirza Ghulam Ahmad claimed in 1889 that he was the counter-part of Jesus Christ who was to appear in the latter days. He founded the Ahmadiyya Movement in Islam in 1889, invited members of all the Muslim denominations to follow him as the Promised Mahdi and Masih. He laid down ten conditions for initiation into the Ahmadiyya Movement. He required of his followers to believe that :

(1) God is a living reality. He hears the solicitations of His men and answers to their call. His own personal life was a demonstration of the above-mentioned statement. He infused the same spirit in the hearts of his followers. Whoever seeks to discover God, He certainly leads him to His ways. He becomes the patron of those who lead Godly lives and shun evil.

(2) That the Holy Prophet (peace and blessings of God be on him) is a living Prophet. Whoever sincerely follows in his footsteps, rises, step by step, to spiritual heights and becomes altogether a changed man. By following in his foot-steps one

may, God willing, rise even to the status of a ظلی نبی (follower-Prophet.) Faithful obedience to the Holy Prophet certainly results in one's becoming a friend of God.

(3) That the Holy Quran is a unique Book of God, most perfect, comprehenensive and containing teachings for all times to come. It is the last perfect Book revealed for the guidance of man. It contains teachings for all moral and spiritual ills. It is a compendium of all the best teachings for human beings. If one loves the Holy Quran and moulds one's life in accordance with its teachings, one is sure to rise in the estimation of the Creator.

(4) That the efficacy of prayer is a reality. What wonders cannot be performed through prayer. There are copious examples of prayers the Promised Messiah addressed to God and they were heard. Sir Syed Ahmad Khan of Delhi and founder of the Aligarh College, did not believe in the efficacy of prayers. The Promised Messiah wrote a treatise on the efficacy of prayer and referred to his own prophecy concerning the death of Pandit Lekh Ram, an inveterate enemy of Islam. within six years of the publication of the prophecy and told him that he (Sir Syed) would not die until he had witnessed the Pandits' death. So it happened that Lekh Ram was murdered by an unknown assailant in Lahore and met his tragic death in 1897 while Sir Syed was still alive.

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(5) Abdul Karim of Hyderabad, (India), a student of T.I. High School, Qadian, was bitten by a rabid dog. He was sent to Kasauli for medical treatment. Fortunately the boy recovered and came back to Qadian safe and sound. After some time, however, the boy again developed symptoms of hydrophobia and his case was again reported to the medical authorities at Kasauli. But they declined to take up the case with the remarks that "nothing can be done for Abdul Karim". The Promised Messiah deeply felt for the poor boy and prayed to God for his recovery. Soon the boy began to improve and recovered thoroughly to live long to a ripe old age.

(6) Although the existence of angels was an artfcle of faith with the Jews, Christians and Muslims but the idea that the celestial beings had any impact on human conduct never flashed across their minds. The Promised Messiah (peace be on him) had personal experience of angels. He saw them with his own eyes. In early eighties he saw an angel who presented him with a loaf of bread, saying, "It is for thee as well as for thy dervishes". Again he saw a party of angels who were looking for a man most suitable for the job of Reformer. When they saw him they said, "Here is the man who loves the Prophet of God most". Angels are forces of good, they lead man to the right path. They help him to distinguish between right and wrong.

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(7) Himself, having a strong living faith in God and being an ardent lover of the Holy Prophet of God, the Promised Messiah exhorted his followers to mould their lives in conformity with the teachings of Islam as contained in the Holy Quran and the traditions of the Holy Prophet (peace be on him). He advised them to always observe taqwa (the fear of God) and the five daily prayers and tahajjud prayer in the latter part of the night. They were also exhorted to contribute a fixed sum of money for the spread of Islam and preach the truth to the best of their abilities. Almost all true and sincere Ahmadies contribute one-tenth of their monthly income towards the central Fund and some dedicate their lives for the spread of Islam in foreign countries as Muslim missionaires. They also contribute freely to build mosques in foreign lands.

(8) The last, though not the least, is the belief in the possibility of revelation from God, after the death of the Holy Prophet of God (peace and His blessings be on him). The non-Ahmadies believe that the revelation of God ceased with the death of the Holy Prophet while the Ahmadies believe that although the revelation of the Holy Quran is complete in every respect and is a comprehensive code of law for the guidance of human beings for all times to come, the door of revelation is still

open to those pious men of God who believe in the Powers of God and faithfully follow in the footsetps of the Holy Prophet of Islam.

V
THE FUTURE OF ISLAM

The Ahmadiyya Movement in Islam is a seedling which has grown under the protecting eye of God, and now stands firm on its stem. It is destined to grow into a big tree to provide shade and shelter and delicious fruits to the needy and hungry nations of the world.

The Holy Prophet (peace & blessings of God be on him) according to the Holy Quran* was destined, in his Second Dispensation

* هوالذی بعث فی الامیین رسولا منهم یتلوا علیهم آیاته و یزکیهم و یعلمهم الکتاب و الحکمة و ان کانوا من قبل لفی ضلال مبین ، و آخرین منهم لما یلحقوا بهم و هو العزیز الحکیم

"He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs and purifies them, and teaches them the Book and wisdom, although they had been before in manifest misguidance;

And among others from among them who have not yet joined them. He is the Mighty and the Wise." (62 : 3, 4)

This verse refers to the Second Dispensation of the Holy Prophet of Islam who was to be raised among 'others' who had not yet joined his companions. By 'others' is meant the followers of Ahmad the Promised Messiah, who was to appear in the latter days.

هوالذی ارسل رسوله بالهدیٰ و دین الحق لیظهره علی الدین کله و لو کره المشرکون .

"He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions even if those who associate partners with God hate it." (61 : 10)

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All commentators of the Holy Quran are agreed on the point that this verse clearly refers to the time of the Mahdi who would cause the Religion of Islam to prevail over all other religions of the world.

to work out the dominance of Islam over all other religions of the world. The Promised Messiah and Mahdi, as the Deputy and true Representative of the Holy Prophet, in these days, produced such a wonderful religious literature against Christianity, Hinduism and all atheistie movements, which, on the strength of its conclusive arguments, serves, like the rod of Moses, to smash all forms of falsehood and trickery offered in the name of religion. Ahmad's follo-wers, imbued with the spirit of their Holy Master moulded their lives after the pattern of their beloved Leader and set the preaching of Islam to the ignorant world as the goal of their lives. Ahmadiyya missionaires regularly and constantly start from Karachi to American and European air-ports or fly over the Indian Ocean to Africa, Indonesia, China and Japan. The recon-version of Muslims to the pristine purity of Islam and call to the Christians and others to the true and living God is the work which the Ahmadiyya Community has been entrusted with and they are doing their utmost to accomplish this with their lives and money. This is the true Renaissance of Islam which is expanding its influence and its sphere. Ahmadiyya Missions have been established in various countries of the world, mosques have been erected in Europe, America and North-Africa. and Christianity now feels that it is losing ground in Africa owing to the Ahmadiyya Missionaries' activities in that continent. The dream of conversion to Christianity of African coloured peoples has been frustrated by the Ahmadiyya Missions. Nay, Ahmadiyya missionares have carried on their ouslaughts against the very centres of Christianity in Europe, Asia and U.S.A. Our missions in England, Denmark, Spain, Germany and Switzerland are gaining converts to Islam. The ground is being steadily paved for further conversions. The day is not far off, nay, is at the very door when Europe will see reason and see the light of Islam. Says the Promised Messiah :

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> "God has assured me that the Unity of the Divine will ultimately dominate the world. False gods will cease to be worshiped, Mary as diety, will no more be worshipped. Her son would

not escape death this time God Almighty says:

Say, who then has any power against Allah, if He desire to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth' (5 : 18).

So God has willed that He should bring to naught the godly myth of both the mother and the son. Both shall die and nobody shall save them. And the evil spirits that are capable of accepting false gods shall also be brought to naught. There will be a new earth and a new sky. The days are near when the Sun of Righteousness will rise from the West and Europe will come to know of the True God. Then the gates of repentance will be closed, for the repenters will have entered in numbers, and only those will be debarred whose hearts are closed up and who love darkness. All religions will cease to exist except Islam, All weapons will be broken except the heavenly weapon of Islam which will remain ever sharp till the Dajjal is reduced to pieces. The days are near at hand when the Unity of God will be established throughout the land; there will be no atonement and no false gods. A simple stroke of God will obliterate all forms of disbelief, not by shot and shell, but by providing heavenly light to the pious souls. Then will my words be understood in their true perspective'.

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Again the Promised Messiah says :-

"God has repeatedly informed me that He will exalt me to the pinnacles of glory and will endear me in the hearts of people. He will cause the Ahmadiyya Movement to spread to the furthest corners of the earth; He will make it dominent above all other denominations. The members of this Movement will so much advance in secular and spiritual sceinces that they will silence their opponents in the field of arguments, the showing of heavenly signs and spiritual lights. Every nation shall drink deep from this fountain. This Movement will spread far and wide till it reaches the ends of the earth. There will be obstacles and hurdles in their path but God will remove all those hurdles and will fulfil His Promise. God has promised me that He will

pour down His blessings upon me till the kings of the earth will seek blessings from my clothes".

Concerning the descent of Jesus Christ he says:

"None will descend from the heavens. All our opponents who are now living shall die, none of them will ever see the son of Mary come down from above; neither their children nor their grand-children will ever see Jesus descend from the heavens. Then they will wonder that the world is altogether changed and the glory of the Cross has also glided down but the Son of Mary has not descended from the heavens. Then all sane persons will become disgusted with the doctrine of the descent of Christ. Three centuries from today will not have passed when all those who believed in his descent, be they Muslims or Christians, will be disappointed and will discard this belief. There will be only one religion—Islam and One Leader—Muhammad (peace and blessings of God be on him). I came only to sow the seed; which has been sown with mine own hands, it will sprout and grow and thrive. None there is to check its growth or mar its development" (Tazkiratush-Shahadatain pp. 64-65).

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Amirulmominin Ali

(By Abdul G. Soofi)

After the death of Osman on 18 Zilhajj, 35th year of the Hijra, Ali was elected Khalifa.

Ali was the first among the youth to accept Islam. He was a young boy then and was a member of the Prophet's family. He was the Prophet's cousin, son-in-law and constant comrade in life.

When the Prophet was forced to leave Mecca, Ali stayed behind. When the Qureish who had planned to murder the Prophet found Ali in the Prophet's bed., they were besides themselves with rage and gave Ali a cruel beating. Ali took a gallant part in the wars of Islam. He was in every battle except the Tabuk campaign.

Ali Elected Khalifa

A few days after the death of Osman, some Companions met Ali. They proposed that there should be a Khalifa. Ali said he would accept anyone they chose. They said there was none worthier than he. He declined. But when people insisted he agreed. In his first address as Khalifa, he said: God has made the life of a Muslim the most valuable thing. He has enjoined unity and sincerity. A Muslim is one whose hand and tongue cause no harm to another Muslim. Remember the time when you were few and God made you many".

A few days later the Companions asked Ali to punish the murderers of Osman. Feelings among Muslims ran high. People had been deeply hurt. Ali said he knew his duty well. Medina was still in the hands of rebels. Ali pleaded that he was helpless as Osman. He wanted time. He promised to punish the guilty as soon as he gained control.

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Muawiya Resists Orders

Ali's first official act was to appoint new governors. The old governors did not like this a bit. Muawiya, the governor

of Syria, was particularly angry. At the same time, Muawiya was asked to pledge loyalty to the new Khalifa. Muawiya ignored the orders of the Khalifa. Suhail bin Hanif, the new governor, was not allowed to enter Syria by Muawiya's troops. There was great grief among the Companions over the murder of Osman. Muawiya had displayed the deceased Khalifa's blood-smeared cloack in the city mosque. This had added great fuel to the fire that burnt in the hearts of Muslims. Ali's messenger was shown all this. In reply to Ali's letter, Muawiya sent a blank paper through his own messenger. The messenger told Ali that fifty thousand elders were in tears over Osman's death. They wanted to avenge the murder of the old Khalifa. Ali said he had no hand at all in Osman's murder.

Ali now knew that Muawiya would not submit. It was clear to him that war with Muawiya was the only course. But many leading Companions were unwilling to fight their fellow-Muslims.

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Ayesha Raises A Force

In Mecca the conditions grew worse. Ayesha took up the cause of the late Khalifa. She appealed to the people to punish the rebels. They had, she said, taken away an innocent life. The rebels, she declared, had insulted the holy city in the holy month. Thousands came at her call. Abdullah bin Amir Hazri, governor of Mecca, offered to arm the force. It was a painful sight for the devout. According to the historian Tabri there was so much mourning that they had never wept so bitterly before. Muslims were now preparing to cut the throats of Muslims. That broke the hearts of many. When this force started many rebels joined it. They knew that that was one sure way of escape. They also realized that it gave them a good chance of causing further trouble among Muslims. For, peace was not to their advantage. They would be dealt with severely, if order was restored.

Ayesha proceeded to Busra. With her were also Talha and Zobair. They were equally anxious to punish the killers of Osman. When this army reached the Hawab Springs, dogs began

to bark. Ayesha asked if they were at the Hawab Springs she must go back, she said. For, she had heard the Prophet say, "Be not of those at whom the dogs of Hawab shall bark". But forty members of the force swore that they were not at the Hawab Springs.

When they were near Busra, Osman bin Hanif, the governor, wanted to know what had brought them there. Ayesha explained the purpose of her visit. She invited them to join her in restoring order and in punishing the rebels. Osman refused and resisted. There was a fight. Osman was defeated but allowed to depart peacefully. Many rebels were captured and slain. Their relations and friends turned against Ayesha. When Ali learnt of Ayesha's march he set forth to Busra. He had no mind to fight Ayesha at all. He was determined to avoid bloodshed. There were not many people with him. The citizens of Medina were not willing to shed the blood of brother-Muslims. Ali's men went to Kufa to enlist support. Ali wrote to them, "Our aim is peace. We want that there should again be unity among the people".

In Kufa too the people were against war. Abu Musa al-Ashari was advising them against this grave step. He said to the citizens of Kufa, "O people, hear me. You should become the root and base of Arabia, so that the oppressed may seek your support and the panicky may find peace. O people, when trouble arises. it cannot be seen clearly. When it passes, the truth is known only then. We know not whence this mischief started. Put your swords in your sheaths. Break your spears. O people! in times of trouble, the one who sleeps is better than the one who stands; and the one who stands is better than the one who is in it". But Hasan succeeded in raising ten thousand men.

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Peace Parleys

When Ali was near Busra, he decided to stop at Zawiah There he prayed for peace among Muslims and advised his followers against starting the fight. He then sent Qaqa bin Amr,

a pious Companion, to Ayesha, Talha and Zubair. Qaqa asked Ayesha what had brought her there. She said her aim was peace. Talha and Zobair were also invited to the talk. They agreed that they had a similar aim. Then Qaqa asked Talha and Zobair how they proposed to achieve it. They said that the only remedy was to punish the murderers of Osman. Qaqa told them that they had killed the rebels of Busra. The result was that 6000 Busrites had turned against them. When he further said that these very people gave shelter to rebel Harwus, Talha and Zobair had to keep quiet.

Qaqa advised them to agree to Ali's leadership. He said when peace was restored, it would be easy to punish the rebels. He pleaded, "You were the key to peace. Be so now too. Put neither yourselves nor us to hardship so that both are not ruined." It was not a question of one man, said he ; it concerned the whole community.

It was agreed to make peace. When Ali learnt this he was very happy. A large party of honest Muslims welcomed the idea. Qaqa told the Muslims that they should go back to their homes. He informed them that he would be returning the next day. "But those who were party to the murder of Osman should expect nothing from us, nor should they be any longer with us",

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Panic Among Rebels

This was a very unhappy piece of news for the rebels. They were therefore greatly worried. Ibne Saba, Ushtar, Khalid bin Baljam, Sharit bin Abi Aufa and other ring-leaders met to consider the course they should take. Ushtar said that the views of Talha and Zobair were known ; they were after the blood of Osman's killers. But, he added, Ali knew more of the Book and respected it far more ; he would therefore never spare them. He advised his party to finish Ali as they had finished Osman. But others did not agree. Ibne Saba proposed that before Ali, Zobair and Talha could get together, the rebel group should start the fight. He said that once the ball was set rolling Ali's hands would be forced.

In the camp of Ayesha were to be found men of a similar type. One Abdul Jabr Ba advised Zobair to send one thousand men to surprise Ali. Zobair answered that he knew better than him. He hoped there would be peace and they should wait for that happy event. He said they had been invited to peace. "Under the circumstaces, whoever takes such a step without good cause shall be answerable to God".

A party from Kufa sought Ali's permission to start the battle. Ali said it was time to put the fire out. The other party, he said, was ready for peace. He hoped that they would all get united as one people without war. He warned his followers, "Whoever started the fight today, he would be treated as Allah's enemy".

Many Muslims stood apart. Ahnaf bin Qais was one. He withdrew with 600 men.

Ali, Talha and Zobair met at Busra. After some talk, they agreed to make peace.

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Fighting Flares up

They returned to their places for a restful night. But the rebels had planned differently. Their men were working in both the camps. Early in the morning they started the battle. Soon both the armies were fighting. Leaders of both were surprised. Each one believed the other had betrayed.

Ali ordered his troops to stop fighting. Ayesha rushed on camel back to ask her army to do the same. But the battle raged. The rebels had started the fire. They were now fanning the falmes. Ali's gaze fell on Zobair. He called him. Both got so near that their borses stood close. Ali reminded him that once the Prophet had said Zobair would fight Ali without just cause. Zobair said he remembered and left the battle-field. When Talha saw this he too made to go. Zobair was followed by a rebel and slain by him. The rebel Amr bin Jainoz then hastened to Ali, saying, "I give the news of Zobair's death". Ali answered back, "I give you the tidings of hell. For I heard the Prophet say that the slayer of Zobair will go to hell".

When Talha was seen departing, an enemy shot him down with an arrow. The battle raged severely around Ayesha's mount. Hundreds of good Muslims defended it with their lives. Many fell in the field. Ali saw that the bloodshed would not stop as long as the lady Ayesha's camel was there. He ordered the mount to be hamstrung. Instantly it went down. Ayesha was removed by her own brother to safety. The battle ended. But thousands of Muslims had lost their lives. Ali felt deeply grieved. He offered prayers for the deceased.

This happened on 20th Jamdi-us Sani of the 36th year of the Hijra. Ali next called on Ayesha and arranged for her departure to Medina. He went a long way to see her off. Hasan and Husain accompanied her as far as three stages of her journey.

Ayesha and Ali both very much regretted the painful incident, Ayesha repented the mistake the whole of her life.

Ali's Letter to Muawiya

After conditions settled down in Busra, Ali made Kufa his capital. He had now time to turn his attention to Muawiya. He sent a letter to him. "Those who pledged loyalty to Abu Bakr and Omar have given their hands in my hand. Muhajirs and Ansars have the right to choose the Khalifa. After their choice whoever holds back shall be forced. You should follow the example of Muhajirs and Ansars. There is peace and safety in it. Otherwise prepare for war. You have long made the case of the slayers of Osman an issue. After swearing loyalty, put the case before me in proper manner. I will decide it according to the Book of Allah and the Sunna (way) of the Prophet of Allah". Muawiya consulted Amr bin al-As, one of the wisest men of his times. He was found willing to help Muawiya if he were promised Egypt as a gift. He was. Muawiya gave the promise in writing.

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Amr bin Alas then told Muawiya to make a strong case against Ali. He feared that it would not be easy to fight Ali. He advised him therefore to convince the Syrian Muslims that

Ali had a hand in the murder of Osman. That could be done through Sharjil bin Samat Kandi, he said. Sharjil commanded great influence. If he could be assured that Osman had been slain with the help of Ali, the rest would be easy. People would believe him and then they would fight. Sharjil was won over. He wae so convinced, that he warned Muawiya against making peace with Ali. If he did, he would be forced out of Syria, threatened the Kandi chief. Next Muawiya told Sharjil that it was necessary to educate public opinion on the point. Sharjil went round the whole country. Soon people were behind Muawiya. The sight of Osman's blood-soaked cloak added incensed them greatly. The feelings of the Syrains were highly excited. They swore swift revenge on the new Khalifa.

Muawiva's Letter to Ali

The devout Muslims were, however, against further blood-shed. They were working for peace among Muslims. Abu Muslim Kholani met Muawiya. He said he understood that Muawiya was preparing for war against Ali. He pointed out to him that he was not an equal of Ali. He further said that he had no cause to fight Ali. Muawiya agreed that he could not claim to be Ali's equal. All that he wanted was that Ali should hand ever to him the slayers of Osman. Abu Muslim Kholani asked him to give him his demand in writing; he undertook to present it to Ali. Muawiya addressed a letter to Ali. The letter said, "We understand you claim that you had no hand in Osman's murder. If you are right, then hand over his killer to us. We will then swear loyalty to you. If you refuse to do so. then by Allah we will search the slayers of Osman from the sea and the land and kill them or give our lives".

Abu Muslim presented this letter to Ali in Kufa. He said to Ali, "You are the Khalifa. If you do the duties of Khilafat, by God, we do not prefer anyone else to you, for this position. Osman was murdered without good cause. Pray hand over his murderers to us".

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Next day Abu Muslim again met Ali in the mosque. A

large crowd was shouting there, "We are all the slayers of Osman". When Abu Muslim saw this, he at once knew the real situation. Ali told him that it was not in his power to catch hold of the murderers of Osman. He wrote back to Muawiya that he had nothing to do with the crime. He further advised Muawiya to give up this silly tale. He warned him that if he persisted in making trouble, he would be treated as a rebel.

Ali Marches to Syria

When Ali saw that war could not be avoided, he marched to Syria with an army 80,000 strong. Muawiya was already in the battle-field. He had occupied the water front. The Syrians did not let the troops of Ali anywhere near water. When their hardship increased Iraqis became very desperate. Ali was not in favour of starting the fight, but they could not die of thirst. An attack was made and Syrians were ousted from their positions. Now Syrian troops were without water. Muawiya began to fear the worst. Amr bin al-As, however, comforted him, saying Ali would certainly let them have water. He was right. Ali let Syrians have as much water as they wanted. The two armies lay there face to face. Even in the battle-field some Muslims were working for peace. And peace seemed very much in sight. Men of both the armies freely met each other. After three months, minor clashes took place. There was no large-scale fighting. Again there was calm on account of Rajab, Shaaban and Ramazan, the three months of peace. During this interval efforts for peace were renewed. Many envoys visited both Ali and Muawiya. But there was no agreement. Finally, Ali warned the Syrians to be prepared for war. He said he had done his best to come to terms. He had invited them to the Book of God but they had not cared.

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Bloody Battle at Suffain

Ali at the same time warned his troops against making the first attack. No one was to kill or hit women and none was to enter houses. In the beginning there was limited fighting. Later a general attack was ordered. The battle lasted

long and was bloody. Some 7000 Muslims were killed. The heart of many pious men bled at the sight.

Ashas bin Qais Kandi, a chief of Ali's army, said to his people that a bloodier battle had never been fought and if another took place Arabs will be ruined and they will loose all respect. Ali was of a different mind. He knew Muawiya was losing and if the battle continued for some time more, victory was theirs.

Muawiya's Ruse Succeeded

Muawiya was in great panic. He knew he was fighting a a losing battle. He consulted Amr bin al-As. Amr had already a plan in mind. He advised Muawiya to invite Ali to the Book of Allah. His idea was that if Ali refused, his own army would be split in two sections. One would readily agree to the proposal and the other would not. Thus a division in Ali's camp would force him to end the war. Soon Muawiya's men raised the Holy Book aloft. There were thousands of them holding the Quran and calling Ali to refer the dispute to God's Book. They said, "O Arabs! for God's sake save your womenfolk and your children from Persians and Romans. If Syrians are finished who will defend Syria? If Iraqis are finished who will defend Iraq? Come, let us agree to make the Holy Quran our judge. The decision of the Holy Book should be binding on both the parties".

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The plan succeeded. Ali protested aloud that it was a ruse. But his men would not listen to him. A large section supported the proposal of Muawiya's men. They said, "We were fighting the Syrians to make them follow the Holy Book. Now when they invite us to it, how can we reject the proposal?" Muawiya wrote to Ali asking him to end enmity and make friends. He said that much blood had been shed and that war should be stopped. He repeated the offer to make the Holy Quran the judge.

When Ali saw that his men were sold on the idea, he

accepted the offer. But he warned his army that they were throwing away foolishly their victory. The war ended. Both parties chose their nominees. Ali nominated Abu Musa Alashari, against his better judgement. Abu Musa was an old Companion, a good soldier honest and straight and pious. But he was a simple man who could be easily deceived. Ali was not willing to nominate him. But his men would agree to none else. Muawiya nominated Amr bin al-As, a man of great wisdom and experience. He had an astute mind and knew how to get out of a difficulty in dealing with Alashari. He proposed that both Ali and Muawiya should be declared unfit for the Khilafat. Alashari readily agreed. Amr bin al-As showed great respect for the age and piety of Abu Musa. He begged of him to announce his decision first and said that he would follow him, being his junior. Abu Musa felt very grateful for all this considerate treatment. He announced the agreed decision. He was followed by Amr bin al-As. Amr said that he agreed with the dismissal of Ali but had decided in favour of Muawiya. When Abu Musa heard this he made a big protest. But the mischief had been done.

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Split in Ali's Ranks

The war had ended. The army was in no mood to renew fighting. It was waiting for the decision of the judges. Some of them were against the very idea of making two men judges in a matter of faith. They believed that only Allah's decision was valid in these questions and that no man could be the judge. They therefore turned against Ali. They believed he had done a grave wrong and was unfit to be Khalifa. Ali, on his part, was totally against the proposal from the very start. He was also against Abu Musa Alashari being made a judge. He had warned them but instead of blaming themselves for the blunder they blamed Ali. Ali could not accept a wrong decision. The judges had to give an agreed decision. One judge had cheated the other. At the same time, the judges had not met to decide the question of the Khilafat. They had to decide

about the causes of the war and how best to remove them peacefully. Unforfunately the issues which were clear in the field of battle were lost sight of in the chamber of peace.

Ali again prepared for war. His army was however devided. One section started back homewards. Ali could not therefore take to the field against Muawiya again. He and his men returned to Iraq.

Iraqi Rebels Make Trouble

On return to Kufa, Ali again raised a big army to fight Muawiya. An 80,000 strong force was ready. But the rebels in Ali's camp made big trouble in many places. When they returned to Iraq they formed a new party. They chose Abdullah bin Wahb Rasibi as their leader and declared war on Ali. They were known as Khawarij and were 12,000 in number. They claimed they were good Muslims and that Ali had acted against the Quran. They incited men to war against him. They had no mercy for those who differed with them.

Ali did his best to persuade them to give up their false ideas but their attitude grew harder. In a letter to them, Ali wrote: "Those whom we made judges followed their own desires and decided against the Book of Allah. We therefore rejected their decision and are back to the original position, i. e., the state of war. We are going to fight our and your enemies. May Allah have mercy on you ! Join us. We will fight until God makes a decision and He is the best judge".

Khawarij Cause Havoc

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The Khawarij were very bitter. They refused to join Ali. Instead they declared war on him. They were openly against law and order. Wherever they went they called upon people to rise and follow them. Whoever refused was instantly put to death. One old Companion, Abdullah bin Khabbab, and his wife were cruelly slain. Their only fault was that they had a good opinion of Ali. The Khawarij also savagely killed some women. When the news reachsd Kufa, there was great anger among Ali's men. They requested him to put down the Khawarij rebels

before going to battle against Muawiya. Ali agreed as it was very important to have peaceful conditions at home for success at the battle front abroad, He marched to *Nehrvan*, the centre of the Khawarij, He sent word to the rebels to hand over the murderers of peaceful and pious citizens. He offered to go back if the demand was accepted. The Khawarij answered back that they all were responsible for the murders and that they had acted justly and would be much pleased to slay him too. Ali gave them still another chance. He sent Abu Ayub Ansari and Qais bin Saad Ansari to persuade the rebels to give up their foolish ideas. But they did not like to make peace. Ali next went himself and reminded them that he was against Muawiya's proposal. He told them that the Khawarij had themselves given it their warm support. He said they had to blame themselves only. But the rebels were determined to battle against him. Ali still wanted to avoid bloodshed. He gave an open offer of peace to all. A party of 500 men left the Khwaraij. Their leader, Fardah Ashjai, had grave doubts about the good faith of Khawarij. Similarly, another big group deserted them. One thousand walked over to Ali. Only 4000 men were left with Abdullah bin Wahab Rasibi.

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The Battle of Nehrwan

Ali watched the situation patiently. He forbade his men to attack. The rebels had no such regard for peace. They made a fierce rush and fought with mad courage. Ali's forces stood firm. After a bitter battle the Khawarij were defeated. Most of them fell in the battle-field.

After putting down the rebels, Ali called upon his troops to march to Syria. There were many among them who were not willing to do so. They were in poor spirit. One of their chiefs, Ashas bin Qaid Kandi, said, "We are short of arrows; our sowrds are gone blunt and our spears are in bad shape. Let us now return to our homes to prepare better for the battle with the enemy". When Ali found his men were half-hearted, he decided to march back to Kufa.

Situation in Egypt

The war with Muawiya had not ended. Egypt was still under Ali. It was being governed wisely by Saad bin Qais. He was an old Companion and very loyal to the Khalifa. Muawiya tried to win him over. He turned down all the offers made by Muawiya. He had treated with great mildness all the sections of the Egyptians. The people of Kharbata had not agreed to the Khilifat of Ali. But they were willing to pay the tax. Saad left them in peace. When Muawiya realized that Saad could not be purchased, he tried to cause doubts in Ali's camp about his loyalty. He spread the story that Saad was at heart a friend of Muawiya. That is why, it was said, he had been so nice to the people of Kharbata. The story was believed and Saad was recalled. Muhammad bin Abu Bakr became the new governor of Egypt. Saad warned him against disturbing the peace of Kharbata. His view was that they were not with Muawiyya ; that they were paying the tax and that if they were forced to accept Ali as Khalifa, they would become enemies and join Muawiya. But Muhammad bin Abu Bakr was young and hot-headed. He disregarded this sound advice and took armed action against Kharbata. He was defeated. Now agents of Muawiya openly started working against Ali. Muawiya bin Khadij Kandi called for action against the slayers of Osman. Egypt was in a state of red-hot anger. Ali sent Ushtar to help Muhammad bin Abu Bakr. Before Ushtar could enter Egypt, he was poisoned by an agent of Muawiya at a banquet arranged in his honour.

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Feeling in Egypt was now very much against Muhammad bin Abu Bakr. Muawiya was not slow to make use of the situation. He sent an army under Amr bin al-As. With the help of Muawiya bin Khadij Kandi, Amr put Muhammad bin Abu Bakr to flight. The Kandi chief pursued him. He was captured alive and begged for water before being put to death. Khadij Kandi refused to give him water. He said to Muhammad bin Abu Bakr, "May God give me not a drop of water if I give you water. You had stopped water for Osman and

he was slain in a state of great thirst. I must kill you. God will give you a drink of boiling water in the next world".

Khadij Kandi slew Muhammad bin Abu Bakr and burned his dead body.

Muawiya Organizes Country-Wide Raids

Egypt was now part of Muawiys's state. Muawiya started raids on the regions held by Ali. Noman bin Bashir was sent with a big force to Ainultamar. Malik bin Kaab, Ali's governor, defeated him after a big battle.

Sufiyan bin Auf raided Ambar and looted whatever he could get hold of. Said bin Qais led a big force against him. Sufiyan retreated to Syria without giving battle.

Muawiya sent another army to Taima. Its commander, Abdullah bin Masada Fazari raided Mecca and Medina. Ali sent a force under Musib bin Najib Fazari. Abdullah took refuge in a fort in Taima. Musib set the fort on fire. Abdullah made peace and was allowed to return with his men.

A 3000—strong army of Syrians raided Vaqausa valley. After a clash with Ali's forces at Tadmur the Syrians marched back home.

Abdur Rahman bin Qabas attacked Jazira with a small force. He suffered a heavy defeat and was chased as far as Baalbek. Another battle took place between the forces of Ali and Muawiya in *Daumatuljanda!*. Muawiya's army was defeated after heavy fighting.

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Muawiya had long an eye on the Hedjaz. He sent a large force under Basar to Medina. Ali's governor Abu Ayub Ansari, an old Companion, did not want any fighting in Medina. He left peacefully. Basar next marched on Yemen, where he murdered the small children of Obaidullah bin Abbas, grandsons of Abbas, an uncle of the Prophet. Ali sent a force of 4000 under Jariah. Basar was raiding Najran at the time. When he learnt that the Khalifa's army was on the way, he made off quietly.

Peace Between Ali and Muawiya

The war between Ali and Muawiya was causing serious

loss to lives, property and peace. Ali wanted peace. Muawiya wanted power. But Muawiya realized that war would not bring him into power as long as Ali was there. In the forthieth year of the Hijra, peace was made. Muawiya got Syria, Egypt and other western areas. Ali had under him Arabia, Iraq, Iran and all the eastern regions.

Ali had had no peace all this time. He had been constantly engaged in battle with Muawiya. Still he had kept the eastern frontier secure. In fact some advance was made in Sistan and also beyond Kabul. A naval attack was made on Kokan region of South India. There were revolts in many parts of Iran but they were successfully put down.

Khawarij Seek Ali's Dawnfall

Ali now could spare time and effort to restore peace and order. But his hidden enemies were still very active. The Khawarij had been badly beaten. They had no great party left to prepare for revolt. But they could still do a lot of mischief. Three young men of their camp met together and decided to put an end to three powerful leaders of the Muslim world. Abdul Rahman bin Baljam was to slay Ali, Barik bin Abdullah was to kill Muawiya and Amr bin Bakr was to murder Amr bin al-As. They fixed the date, place and the time for their wicked crime. Barik bin Abdullah attacked Muawiya who was seriously wounded. Amr bin al-As, escaped. Another man, who was leading the prayer in the absence of Amr bin Alas, was killed instead. Abdur Rahman bin Baljam succeeded in slaying Ali in the mosque. The murderer was caught and brought before Ali. He ordered that he should be slain after his (Ali's) death but should not be harmed in the meantime.

Ali breathed his last after three days. He was 63 years old at the time of his death. His rule had lasted four years and nine months.

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The sad event took place on the 20th of Ramazan of the 40th year of the Hijra.

Ali was a man of great parts. He was known and respected for his wisdom, piety, knowledge and judgment. He was held in

great esteem by the Prophet. As his constant companion, first cousin and son-in-law, Ali had the good luck to serve the Prophet with devotion aud loyalty. A soldier, a wit, a stateman, a general, a poet and an orator, Ali had all the virtues that maek a great leader. The Prophet is reported to have said, "I am the city of learning and Ali is its gate". Ali was the bravest soldier of Islam in the battle-field. But he never took to war until he was forced to do so. The first to sheath his sword, he was the last to draw it. But once it had been drawn, there was nothing but sure death for the enemy.

Ali had seen both poverty and plenty. His good wife, the lady Fatima, led a hard life for a long time. Ali could not earn enough for many years to give the family a sqaure meal. But there never was a happier and more contented household. Even when Ali grew rich and could pay as much as 10,000 dirhmas as Zakat (tax), many a time the family had to go hungry. For, they gave away generously to the needy.

Ali was a very great believer in the rule of law. Muawiya once accused him of rebelling against the earlier Khalifas. In very touching words, Ali observed, "I seek the protection of Allah against rebellion".

He was also unjustly accused of aiding the slayers of Osman. He said that he was the most innocent of all the Qureish in the matter of Osman's murder. In a stiff letter to Muawiya he said that it was Muawiya who could help Osman but did not when the old Khalifa needed it urgently but came forward only when he was beyond the reach of all human aid. When accused of delay in taking action against the murders of Osman, Ali said, "I am as helpless as was Osman".

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Ali, A Just Man

As a ruler, Ali was strict in dispensing justice and very generous in his treatment of non-Muslim citizens. He kept a stiff watch on his governors and officers. Once a canal that watered the lands of a non-Muslim became dry, Ali wrote to the govenor to get it repaired. He said, "By my life, I love it more that it should be restored than that the non-Muslims should leave the land or become unable to take part in the progress of the country".

Order to Tax-Collectors

To the collectors of taxes, Ali issued a standing order : "Do not cause trouble to Muslims. Let them not feel that your presence among them is a misfortune. Take not of their property more than what is God's due. To whichever tribe you go, behave with calmness and quiet dignity and tell them, "O servants of Allah ! the God's Khalifa has sent us to you to get from your property Allah's share. Tell us therefore from which of you the Zakat (tax) is due."

Once he lost his armour. It fell into the hands of a Jew. Ali sued him in the court. When asked if he had any proof, Ali said he had none. The court decided in favour of the Jew. Ali accepted the decision. The Jew was so much moved by this act of justice that he forthwith became a Muslim.

Though very tender of heart, Ali had no mercy for the criminal. He kept strict watch on weights, measures and prices.

Ali took particular care of public funds and public property. He drew a very small sum from the treasury for his expenses- Once he was shivering in cold and had only an old garment to cover his body, a man said to him that he should draw more from the treasury for himself and his family. Ali answered back, "I would not hurt your dues", His faithful servant Qambar could not bear the sight of his master's distress. One day he put aside some gold and silver from the community chest and wanting to give Ali a pleasant surprise, he asked him to have a look. When Ali saw the precious articles, he said to Qambar, "May your mother weep ever you ! You want to throw my household in such a big fire". Then he distributed all the costly things among the needy Muslims.

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Ali's whole life was full of piety and prayer. According to Ayesha, his nights were given to worship and his days were spent in fasting. Ali had great respect for the pious. He made the poor his companions. The rich and powerful could expect no undue favour and the weak never despaired of justice from him.

Ali was a stout, short and powerful man. His shining big eyes, tanned skin, smiling face and bald head made him a charming figure of great attraction.

He left behind many children. Of the best known were Hasan and Husain.

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